14 Drew G-3 (1862-1872) 1875 AVI Kashmir AVI

193 dostānī with Dogrī forms. This indeed is very nearly what I have
197 done in making this short grammar, taking Forbes' Hindostānī Grammar as the model.*

197 I am unable to compare with any exactitude the Dogrī with the other languages in respect of their vocabularies as a whole. In Appendix II. a few words are given in Dogrī and some other dialects; these are some of those recommended by Sir George Campbell (in the Journal of the Asiatic Society of Bengal), as well fitted to try the relationship of various languages.

191 This Dogrī is spoken by the village people of the Outer Hills and of the strip of plain at their foot, from the Rāvī to a little west of the Chīnāb.† It is spoken purest by those who have not come much into contact with other races; especially is it to be heard pure and unmixed from the mouths of the women, who, from their seclusion and little intercourse with strangers, are the most likely to preserve the indigenous speech. In the towns, but especially in Jummoo, one hears a mixture of Dogrī, Panjābī, and Hindostānī. Of the officers of the Maharaja's Court, very few, if any, speak pure Dogrī; some, indeed, hail from the Panjāb, and speak their own Panjābī with some Dogrī mixed; others have by contact with those who live in the British territory (where Hindostānī is sure to be much heard, even where it is not the vernacular) got an admixture of Hindostānī; indeed almost every one of the Court speaks a mixture of the three above-named dialects, in proportions varying for each person.

CHIBHĀLI.

197 The Chibhālī dialect differs from Dogrī by no means so much as Dogrī does from Hindostānī, but perhaps in the same degree as it does from Panjābī. One would not, indeed, on looking over the few words I have put down in Appendix II., think that there was any important difference between Dogrī and Chibhālī, but

* I have been much helped by Sonū, Brahman, who has a critical knowledge of Dogrī. The incompleteness and imperfections of the grammar are due to my not having taken as much advantage of his assistance as I should like to have done.

† Eastward of the Rāvī, the people of the Outer Hills have a speech closely allied to if not identical with our Dogrī.

2: Gervis T-S (no date) 1954 AVI Kashmir AVI

each with its own ruler. The depths of the valleys are alive with ice-cold babbling brooks which run over smooth, brown sandstone rocks, although here and there in the passage of the waters, there appears a jagged white limestone piece which has withstood all attempts to smooth its surface. From among them all, often from a rock island, trees spread their branches over deep pools which are frequently the resting place for many fish, the most popular being the mahseer, before they brave the rapids to swim up stream.

Foot tracks lead up from the water to lone farmhouses; here and there is to be found a wider track which cattle have made or where the loaded mule is led, for there are few roads fit for wheeled carts. Flowers grow there in profusion during the spring; small fields of corn, green in springtime, yellow in autumn, are to be discovered at odd spots, these remaining where they have been for hundreds of years. There is none of the bleakness of Ladakh, Baltistan or Gilgit, although the same steep tracks over rocks, sharp ascents and descents are there, but they are fringed by bushes, trees shade them, and just when one is feeling the need of a cooling draught, a small clear spring bursts from a rocky grassy bank. Poonch reminds the man from Britain much more of his homeland than does the Valley. The Jhelum flows through the State, as does the Poonch river; a road follows this from Kotli to the city of Poonch. It seems that in so many places camping sites are to be found, small *margs* with close-cropped grass, a stream close by and a friendly if inquisitive people soon round the camp.

It is at first surprising to find the large percentage of the men among them who speak English, then as they proudly talk of their service in the Indian Army, of their father's service and their grandfathers', many of whom are still alive and draw pensions, one remembers that this little State claims to have provided a larger percentage of army volunteers than any other in India during the Great War of 1914-18. Thousands of them have always found service in the Indian Army, returning home on pension to take over the small-holding which their father has tended against that time, he then being able to retire to gossip, rejuvenated by the stories his son has told of his own

the advance registered by Muslim women in the sphere of literacy is notable. The only caste that has held aloof is the Arain which has lost ground both in population and literacy. The fall in the number of Sheikh literates is counterbalanced by its increase in population.

Amongst Hindu castes the Brahmans and Megha have made notable progress. The increase in the literacy of Rajputs is not commensurate with the increase in population. The Khatris and the Kashmiri Pandits whom we classed as advanced communities have also improved their position. The Jat is, however, a loser in the decade. Amongst Sudhans, the Mangrik's advance in literacy is more than 10 times its growth in numbers. All castes are thus steadily and swiftly marching on the path to enlightenment and the decrease exhibited by the Jats and the Arains will, it is hoped, prove short-lived only.

266. Comparison with 1921.—If we compare the strength of literates in each community for 1921 and 1931 Censuses without reference to the corresponding increase or decrease in the population of each caste we find that the Kashmiri Muslims have scored the highest. The Muslim Jats and Rajputs take the second and third place while the Gujars come fourth. Then comes the literary Brahman who is followed by the Pathans. The Megh takes precedence over the Hindu Rajput who is followed by the Mughal. Then comes the Khatri with the Pathan upon his heels and the Kashmiri Pandit and the Mangrik following at a short distance. The Dalit is guarding the rear while the Jats, the Arains and the Sheikhs have grown sick of the precipitous climb and have taken to the more agreeable descent downhill. No doubt their weariness with the ungrateful task will soon yield to a resolute will to resume the uphill march which though at first dreary is lightened with the vision of a happier and fuller life.

267. Literacy in English: Literacy in English by Locality.—Out of a total population of 3,040,241 persons in the State, only 16,400 are literate in English i.e., only 5 persons in a thousand can read and write English or understand it. Extremely low proportion of persons able to use a foreign language is easily understood when we remember that the number of literates in the State stands very low on the whole. In the Jammu Province the literates in English number 7,329 i.e., 4 persons per mille of the population possess a knowledge of the English language. In the Kashmir Province the number of English literates is 11,781 which means 8 English literates per 1,000 of the population while in the Indirect Frontier Districts hardly one in 1,000 is English knowing. This being the state of affairs in the bigger units the conditions in the districts and tehsils can scarcely otherwise. We give in the margin the absolute figures of English literates in the districts with their total populations to enable the reader to form an idea of the extent of prevalence of English literacy. To find out number of English speaking literates per mille or per 10,000 he can look with high fractions as the proportion in certain localities is extremely low. The highest number of English literates is found in the Srinagar district which includes the figures for the city of Srinagar where Europeans living in the State whether traders or administrators are mostly concentrated. The Jammu district has also a comparatively high record because of the inclusion of Jammu city figures. In other districts the standard is very much low and needs hardly any comment.

Districts	Total population	English literates
Jammu District	[illegible]	[illegible]
Kathua "	[illegible]	[illegible]
Udhampur "	[illegible]	[illegible]
Riasi "	[illegible]	[illegible]
Mirpur "	[illegible]	[illegible]
Chenani Ilaqa	[illegible]	[illegible]
Poonch "	[illegible]	[illegible]
Kashmir Province	[illegible]	[illegible]
Srinagar "	[illegible]	[illegible]
Baramulla "	[illegible]	[illegible]
Lolab District	[illegible]	[illegible]
Gilgit "	[illegible]	[illegible]
Frontier Illaqas	[illegible]	[illegible]

Illegible: read "cannot"; cf. errata sheet, p 330, category III -- Analysis

4-India G-3 093D0933 AVI Kashmir A/1

212
191

207. Religion and Literacy in English—Considered from the point of view of religion English literacy is found to prevail most amongst Christians as it ought to be. The Christians form the only solitary community which having Indian converts, have English for their mother-tongue. The Indian converts also are attracted by the close affinity of language with religion and to a great measure acquire it. The Jains are ahead of other communities and have 51 English literates in a thousand of their population. The Hindus with 21 comes next and are followed by the Sikhs with 13 and the Aryas with 11 literates. The Muslims have only one English literate in a thousand persons of their religion while the Buddhists do not have even this consolation. When we turn to the proportion borne by English literates to the total strength of literates in each religion the results are better and happier. The Aryas top the list with 220 English literates per 1,000 of literate population and are followed by the Hindus, Jains, and Sikhs in the descending order, having 204, 118 and 102 respectively. The Muslims show a very good record having 91 English literates per mille of their literate population. The Buddhists alone cut a sorry figure having only 3 literates in English for every thousand of their literates in all languages. This leads us to the inference that apart from Christians who form an exception, literacy in English is valued as an investment and only those communities turn to it most who feel the greatest need for it for carrying on their businesses of life such as service, trade, etc.

Religion	Total strength	No. of Literates	Literates in English	Proportion per 10,000 of literates in English to total population	Proportion per 1,000 of literates in English to total literates
Hindu (Sanatanist)	442,979	84,614	21,186	21	204
Arya	49,264	6,481	1,446	11	220
Buddhist	16,756	1,519	3	Nil.	3
Jain	887	214	21	40	118
Muslim	2,917,254	48,478	4,144	1	91
Sikh	41,892	6,488	866	13	102
Christian	8,268	988	880	779	890

208. English Literacy amongst Males by Locality—Out of the total male population of the State only 111 in 10,000 are literate in English. The proportion is highest in the Outer Hills Division where it is 190 and lowest in the Indus Valley Division where it is 58 only. The Jhelum Valley Division with 159 male literates in English stands second while the Sub-mountane and Semi-mountane Tract has 148 literates in English per 10,000. Amongst districts the highest proportion is found in Srinagar where it is 262 while the Jammu district stands second with 211. English literacy is thus influenced considerably by city figures. The Frontier illaqas have the lowest proportion of 3 per 10,000. The Gilgit district has a considerably high proportion of 66 and acquits itself far more creditably than other districts. The Bhotia tehsil of Kishtwar district has a slightly higher proportion viz. 95. The Ilaqa district has a poor 14 to show and is beaten by Ladakh with 22. Baramulla and Muzaffarabad have 57 and 53 English literates per 10,000 of the population respectively. The Jagirs of Chenani and Poonch have 48 and 37 respectively, the smaller Jagir having no bigger name in this respect. But for the Koli tehsil of Mirpur district where the proportion is 30 all other units show a figure above 50.

209. Female Literacy in English—The disparity in literates by sex becomes at once apparent as we turn to the figures of female literates in English. While the proportion of males per 10,000 who can read and write in English is 111 that of females is 6 only. This unmistakably points out that the females in the State do not broaden their careers and thus have no stimulus to acquire English which serves as a lever to promotion in various Government services. They are neither enterprising traders with foreign connections requiring use of English in their correspondence. The few literates are mainly composed of school students, women doctors, nurses and others of the kind. Coming to Natural Divisions we find that their order with regard to female literacy does not deviate from their usual order, the Sub-mountane Tract taking the lead and the

6-India G-3 09302/1933 AVI Kashmir AVI

Indus Valley coming last. Turning to individual districts we find several where 10,000 females do not have amongst them a single member of their sex literate in English. The Bandhi tehsil, Rouri district and Chenani Jagir are cases in point. In several others the proportion is so low as hardly to deserve any attention. In Frontier Illaqas, Muzaffarabad district, Udhampur district, Mirpur district and Poonch Jagir only one female out of 10,000 can read and write in English. In Gilgit the proportion is 6 while in Ladakh and Baramulla 2 only. The Jammu district has the best record of 28 literates in English while Srinagar comes second best with 10 literates. The considerations set forth in the para. on female literacy apply with greater force to literacy in English and account for the very small, almost negligible, proportions found in most of the localities.

212
191

370. English Literacy by Age.—In the age-group 0-10 literacy in English is at its nadir as the acquisition of foreign tongue with ability to use it as a means of correspondence is difficult at this tender age. There are only 658 such cases of precocious geniuses of whom 57 are females. Probably some of them have been entered as literates due to the vanity of parents. The age-group 10-15 contains 1,642 literates in English while the succeeding group 15-20 has 3,901. The last group '20 and over' contains the highest number of 13,266. The absolute figures thus rise higher and higher with a corresponding increase in age but if the proportion borne by the literates to the population of the age-group concerned were taken into account the age-group 15-20 would yield the best results, having 300 male and 10 female literates per 10,000 of the population of their respective sex. In '20 and over' the proportion falls to 130 and 6 respectively while in the initial group it is only 11 and 1. The group 15-20 indeed represents the majority of students in the higher classes who can be expected to command a fair knowledge of English and the higher proportion in this group testifies to the accuracy of the return.

371. English Literacy by Caste.—In this para. it has got to be borne in mind that the proportions of literacy are for persons aged 7 and over as all persons below the age of 7 have been excluded from the Imperial Table XIV from which the proportional figures have been worked. The Kashmiri Pandits hold an enviable position in the State in the matter of English literacy having 1,588 literates per 10,000 of the population. Their males have a much higher proportion, viz. 2,780. The Kashmiri Pandit is by tradition a Government servant for which the requisite equipment is a knowledge of the English language to which he has turned in a greater measure than any other caste. The Khatris with trade and State service as their main occupation stand second, having 766 literate persons per 10,000 of their population. The proportion of males is 1,255 and of females 151. In female literacy the Khatris surpass even the Kashmiri Pandits. The Rajputs occupy the third place with 130 literates while the Brahmans come fourth with 124. Among Muslims, Sheikhs stand first with 89 literates while Pathans stand second with 54. The literary and trading classes thus possess a higher proportion than the agriculturist and artisan classes. The Hindu Jat and Muslim Yashkas, who follow agriculture, have only 8 and 3 literates respectively in 10,000 of the population of their caste. The Mogh, who belongs to the artisan class, has 8 while Arain, who is a grower of vegetables and fruits, has 10 only. The Bakh, agriculturist and labourer, has 4 only. The Gujjar, member of the pastoral tribe, has 2 literates per 10,000 of the population. The Muslim Jat has 7 compared to 8 of his Hindu brother. The Kashmiri Muslim who combines several occupations, has 25 only. The Mangrik, who is overwhelmingly agriculturist, has the lowest proportion of one only. The upshot of the whole is that religion has nothing to do with literacy in English while occupation is the determining factor. Several castes have negligible literacy amongst females. The Brahmans, the Sheikh, the Kashmiri Pandit and the Khatri are the only castes which have female literacy worthy of some notice. In most others it is worthy of no remarks.

372. Comparison with 1921 Census.—The number of English literates in 1921 was 10,497 comprised of 10,165 males and 332 females. The number of English literates has thus gone up by more than 93 per cent., the number of males having increased by more than 143 per cent. The religious communities have

6:India G-3 (1931)1933 AVI Kashmir A-VI

212 191

one and all made a notable advance except the Buddhists who show a retrogression. The Hindus (Brahmanic) have advanced by 67 per cent. while the Aryas by 280 per cent., the highest increase exhibited by any religion. The Muslims have added to their English literates by 149 per cent. in the decade while the Sikhs have strengthened their ranks of English literates by 132 per cent. Though absolute figures do not inspire a very sanguine hope the comparative figures reveal the swift speed with which literacy in English is spreading.

Coming to castes it will be seen from the marginal table how each caste is heading towards literacy in English. The Brahmans who had only 35 literates per 10,000 of their caste strength have now 124 i. e., more than three times the strength in 1921. The Jats have raised their proportion from 5 to 8 i. e., 60 per cent. increase has been exhibited in the decade. The Kashmiri Pandits have augmented the ranks of their English literates by nearly 50 per cent. In the presence of Meghs the increase in other communities pales into insignificance. The Balti has quadrupled and the Gujjar doubled his strength in English literacy during the last 10 years. The Mughal and Pathan are not to be ignored similarly. The Muslim Rajputs and the Sheikhs present a very creditable record of progress and so do the Yashkuns. The Budhist Mangrios alone continue stationary. The inevitable conclusion is that English is finding favour with every caste in the State and is likely to maintain and enhance its popularity in the days to come.

Caste.	No. per 10,000 Literates in English.	
	1931	1921
Hindu.		
Brahman ..	124	35
Jat ..	8	5
Kashmiri Pandit ..	1,040	1,040
Khatri ..	198	220
Megh ..	7	1
Rajput ..	230	72
Muslim.		
Awan ..	12	9
Balti ..	4	1
Gujjar ..	2	1
Jat ..	7	2
Kashmiri ..	22	6
Mughal ..	12	12
Pathan ..	22	12
Rajput ..	27	9
Sheikh ..	22	22
Yashkun ..	2	....
Buddhist.		
Mangrik ..	1	1

212

273. Literacy in Cities.—The total number of literates in the city of Srinagar is 17,575 out of which 16,480 are males and 1,095 females. The proportion of literates per mille of the total population of the city is 101 being 174 for males and 14 for females. If we exclude population below 5 the proportions would rise to 117 for persons, 198 for males and 16 for females. Amongst Hindus, the proportion of literates works out to 344 while amongst Muslims it dwindles down to 39. The obvious reason is that the Hindus in the city are mostly Kashmiri Pandits or outsiders attracted by the prospects of trade to whom literacy is the one thing needful for conducting their business. The Kashmiri Pandits as already stated have a very high degree of literacy because of the traditions amongst them of following Government service as their calling in life. The Muslims on the other hand are devoted to indigenous arts and crafts which though more paying do not demand literacy as a pre-requisite.

In the Jammu city the number of literates stands at 16,633 of which 13,496 are males and 3,137 females. The proportion per mille of population works out to 431 persons, 578 males and 207 females. The Hindus have 519 literates per mille of their population and the Muslims 248. The Bavoda city has 560 male and 213 female literates but the proportion is worked out for ages 5 and over. If we adopt a likewise standard the Jammu city will show a strength of 630 male and 242 female literates per mille of the population. When we remember the fact that the educational efforts of a Government are generally concentrated in cities and urban areas the above figures furnish a very useful index of the activities of the

SUBSIDIARY TABLE IV.

English Literacy by Age, Sex and Locality for four Censuses.

212
191

District and Natural Division	Literates in English per 10,000.													
	1941								1931		1921		1911	
	0–10		10–20		20 & over.		All ages.		All ages.		All ages.		All ages.	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Jammu and Kashmir State ...	11	1	209	10	1,201	6	1,110	6	—	—	—	—	—	—
1. The Sub-montane and Jammu Division ...	17	2	311	20	1,412	10	1,240	10	27	2	12	2	—	—
Jammu Division (including city) ...	20	3	340	20	1,510	10	1,311	10	1,100	6	10	2	—	—
Kathua District (Jammu and Kathua tahsils only) ...	6	1	110	3	471	1	401	2	84	1	10	—	—	—
Udhampur District (Udhampur and Reasi tahsils only) ...	11	—	170	3	801	1	711	1	81	1	10	—	—	—
II. The Outer Hills ...	2	1	107	10	1,001	11	1,000	10	10	—	2	—	—	—
Kathua District (Bandhi tahsil only) ...	17	—	101	2	1,001	—	1,001	—	2	—	11	—	—	—
Udhampur District (Kulli tahsil only) ...	4	—	10	2	1,001	1	1,001	1	2	—	2	—	—	—
Udhampur District (including Ramnagar) ...	7	—	110	4	1,001	1	1,001	1	10	—	11	—	—	—
Reasi Division ...	1	—	20	—	1,001	1	1,001	—	2	—	2	—	—	—
Poonch Jagir ...	2	—	10	1	1,001	1	1,001	1	11	1	1	1	—	—
Chenani ...	7	—	101	—	1,001	—	1,001	—	—	—	—	—	—	—
Jammu Division ...	10	1	1,001	10	1,001	2	1,001	2	1,001	2	1,001	1	1,001	—
III. The Kashmir Valley (Kashmir Province) ...	10	1	1,001	7	1,001	2	1,001	2	1,001	2	1,001	2	2	2
Kashmir North ...	2	1	101	2	1,001	2	1,001	2	1,001	1	1,001	—	—	—
Kashmir South (including city) ...	10	1	1,001	11	1,001	11	1,001	11	1,001	7	1,001	2	—	—
Muzaffarabad District ...	2	—	111	4	1,001	1	1,001	1	1,001	1	1,001	—	—	—
IV.—The Indus Valley (Frontier Province) ...	2	—	101	2	1,001	2	1,001	2	1,001	2	1,001	2	2	2
Gilgit District ...	1	—	111	4	1,001	2	1,001	2	1,001	1	1,001	—	—	—
Gilgit ...	1	—	1,001	—	1,001	11	1,001	2	1,001	7	1,001	2	—	—
Frontier Illaqas ...	—	—	2	—	2	2	2	1	—	—	—	—	—	—

6:India G-3 (1931)1933 AVI Kashmir AVI

197 and vast mountain ranges severing one part of the country from another the languages have remained localised within their territorial boundaries and the overlapping which in a flat country pierced with a net work of railways or waterways and roads is so natural and common is to a large measure non-existent in this State as a result of which the proverbial isolation of one part from another has not yet been broken up. The districts of Ladakh and Gilgit are solely under the Bhotia and Shina influence and none of the languages of the Kashmir Province has influenced these tracts nor is Shina or Bhotia understood anywhere outside the Indus Valley. The Kashmiri is localised in the Kashmir North and South which have about 90 per cent. speakers of this tongue. Next to these districts the Udhampur has also 41·8 per cent. of Kashmiri speakers since this district has drawn considerably on the surplus population of Kashmir, Riasi and Muzaffarabad have also about 9 per cent. Kashmiri speakers. Coming to the Jammu Province we find the chief home of Dogri in the Kathua (82·3) and Jammu (62·4) districts although Udhampur and Riasi also contribute respectable proportions of 33·6 per cent. and 24·0 per cent. while Mirpur has also a sprinkling of 9·1 per cent. Punjabi forms the principal tongue of the Mirpur district (59·1 per cent.) next to which its influence is seen on the Jammu district (23·2) whose tahsils border on the Punjab. The remaining 18 per cent. of Punjabi speakers are sprinkled over the entire State either in the form of traders or State employees. Pahari has its roots planted in Poonch and Muzaffarabad, Udhampur and Riasi districts while the upper portions of Kathua also come under its sway. Gojari is found in districts possessing rich and extensive pasturage such as Riasi, Muzaffarabad, Poonch, and parts of Udhampur, Jammu and Kathua are also touched by its speakers.

191 **191. Bi-lingualism.**—One of the special features of the present Census was to obtain a record of bi-lingualism by providing an additional column in the Census schedule in which the subsidiary languages used by the enumerated person in addition to his mother-tongue were to be entered. From the data thus collected has been compiled the Part II of the Language Table No. XV in which the extent of bi-lingualism has been statistically represented in Part A while bi and poly-linguals have been relegated to a separate Part B. The returns consisted of a large mass of combinations which presented a good deal of difficulty to the Tabulation officer whereon poured a volley of interrogatories requesting definite instructions as to the system on which the table was to be prepared and the number of combinations that were to be represented therein. This was only natural as the State population although small in number is composed of a heterogeneous mass of people speaking a large number of languages quite distinct from one another and consequently the representation of all the combinations would have resulted in chaos and confusion. To obviate this difficulty only five important mother-tongues, Kashmiri, Dogri, Punjabi, Gojari

Language.	Proportion per 10,000.	Total persons.
A—Dogri as mother-tongue with following as subsidiary	2,941	668,337
(i) Punjabi	120	1,320
(ii) Kashmiri	17	340
A—Kashmiri as mother-tongue with following as subsidiary	3,750	3,975,750
(i) Dogri	30	3,975
(ii) Punjabi	30	3,180
A—Gojari as mother-tongue with following as subsidiary	870	207,780
(i) Dogri	801	19,224
(ii) Kashmiri	201	4,824
A—Pahari as mother-tongue with following as subsidiary	2,250	464,750
(i) Dogri	75	4,350
(ii) Kashmiri	300	6,240
A—Punjabi as mother-tongue with following as subsidiary	840	201,600
(i) Dogri	300	6,300
(ii) Kashmiri	300	6,300

[illegible] errata: delete "pierced"; cf. errata sheet, p. 330, category III — Amritsar

191 and Pahari which had a good following in the State were chosen for purposes of bi-lingualism. Shina or Bhotia being confined to the Frontier Districts within their respective boundaries do not exercise any influence over the languages of either Jammu or the Kashmir Province and even within their respective spheres; they are spoken by the indigenous population who do not come in contact with other people to any appreciable degree. Consequently it was not considered necessary to include these languages also in the list of languages for which bi-lingual statistics were to be compiled. The different lingual combinations resulting from the arrangement of these five languages along with the number of speakers under each are shown in the Subsidiary Table II from which the marginal statement is extracted.

This table shows that out of every 10,000 persons having their mother-tongue as Dogri there are 132 (or 1·3 per cent.) who also use Punjabi while the incidence of bi-lingualism with Kashmiri is negligible being ·1per cent. Of all the people Kashmiris are the least bi-lingual since the chief languages Dogri and Punjabi with whom these people have come in contact generally either in official or commercial capacities show a record of 26 and 29 per 10,000 Kashmiris who use them in addition to their mother-tongues. No doubt there are intelligent people scattered over the valley who can understand Punjabi but their number is not much and is chiefly confined to the city and the principal towns while the rural masses hardly understand anything beyond their mother-tongue. Gojari has greater bi-lingual affinity for Dogri than Kashmiri while the mother-tongue Pahari on the other hand forms better combination with Kashmiri. It is somewhat strange that a greater proportion of indigenous Punjabi speaking population should use Kashmiri (2·1 per cent.) as a subsidiary language and Dogri (1 per cent.) which is one of the dialects of Punjabi. This is due to a large number of Punjabis who have settled as traders in the city and other principal towns where they freely use Kashmiri in their dealings with the local zamindars and villagers. The prevalence of bi-lingualism in the different Natural Divisions is given in the Subsidiary Table II which may be referred to for details.

223. Tri-lingualism.—As regards tri-lingualism the Section B of the Imperial Table XV (Part II) contains the necessary details of persons who use two or more languages in addition to their mother tongues and the marginal statement exhibits the results in a nutshell.

Mother-tongue.	No.	Details.
Dogri —	382	190 Males and 187 females speak three languages, Dogri, Punjabi and Kashmiri.
Kashmiri —	97	49 Males and 48 females speak 3 languages Kashmiri, Dogri and Punjabi.
Gujari —	3,210	2,858 Males and 19 females speak 3 languages (1 male and 1 female speak Dogri and Punjabi; 10 males and 6 females Dogri and Kashmiri and 3,197 males and 3 females speak Punjabi and Kashmiri, besides Gujari.
Pahari —	—	208 Males and 472 females speak 3 languages; 60 persons speak Dogri and Punjabi; 40 Dogri and Kashmiri; 680 Punjabi and Kashmiri besides Pahari.
Punjabi —	70	Only 70 in all and 6 females speak 3 languages, Punjabi, Dogri and Kashmiri.

The proportionate figures have not been worked out for the Provinces or Natural Divisions and can be seen in the main table.

6:India G-3 (1931)1933 AVI Kashmir AVI

SUBSIDIARY TABLE III.

191 ●
197
162

COMPARISON OF TRIBAL AND LANGUAGE TABLES.

Tribe and Language.	Strength of Tribe (Table XVII).		Number speaking Tribal language only.		Number speaking Tribal language and some other language.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Kashmiri ..	768,839	680,081	742,018	628,747	8,961	2,934
Gujar ..	218,998	185,823	170,829	147,734	17,011	11,784
Shina ..	7,136	7,013	33,379	30,339	221	84